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as little love of Unitarianism as any of his Calvinistic brethren. Yet in not so much as a word has he permitted sectarian sympathy to affect his biographic impartiality. He is not only perfectly fair, but lavishly generous. No Unitarian will doubt that he has done the denomination full justice; the richness of the volume might lead hostile readers to suppose that he had done it more than justice. Certainly no member of the denomination would have expected from a brother of the same faith a work more entirely free from undue bias and prejudice. In fine, with regard to this, as well as with reference to the preceding volumes, the unanimous verdict is, "There lives no other man who could have done this work so well."

20. — *Reason in Religion.* By FREDERICK HENRY HEDGE. Boston: Walker, Fuller, & Co. 1865. 16mo. pp. 458.

"No more confidential gift can man offer to man, than what he has talked to himself in the innermost chamber of his soul," — such is the motto of this book, taken from Schleiermacher, which we translate as an expression of the spirit in which Dr. Hedge offers his volume to the reader.

The work appears to be in great part — the First Book at least — made up of the sermons of its accomplished author. This fact does not diminish the value of its contents or its construction; for Dr. Hedge's sermons are the studies in philosophy and piety of a mind at once sensible, poetical, and spiritual, alike free and reverent, manly and godly.

Here is a Body of Divinity with the soul of humanity in it, — not like one of those so-called Bodies of Divinity in old time, out of which a meagre ghost of dogma squeaked and gibbered. Here a whole, live, manly man speaks without cant. Few books going over so much ground, and touching on so many of the vexed questions of sceptical speculation and sectarian controversy, will afford the thoughtful reader so much satisfaction, on the whole, as this.

Dr. Hedge's statements and arguments move right on to practical issues with simple directness. He recognizes and reveres the great mystery which to finite minds must ever hang around the infinite; but he sees the limit clearly, he grants no indulgence to mystification. He holds to the much misinterpreted and even misquoted saying of James Foster, that "where the mystery begins, religion ends." Indeed, it is remarkable, with the author's speculative propension and power, how resolutely he subordinates the speculative to the practical.

The tone of thought and the style of writing are both of an excellence rarely met with. Every one must be struck with a singular union of sturdy and homely sense with delicate sensibility. In felicity of statement and fitness of expression Dr. Hedge has few rivals among the clergy. In his very logic, as well as in his rhetoric, there is a poetic beauty. In keenness of view, in candor of judgment, in the creativeness of his criticism, in the argumentative power of his illustrations and in the humanity of his theology, he holds a very high place among living theologians. In his theology and his philosophy alike, he keeps with him that poetic and even humorous element which belongs to the genuine man. Thus what are so often the dry bones of theology live at the touch of his genial nature. He feels that no one can interpret aright the book of Nature, or the books of the inspired men of God, without the imaginative spirit.

The work is divided into two Books, covering the grounds commonly called "Natural Religion," and "Revealed Religion"; but the First Book Dr. Hedge entitles "Religion within the Bounds of Theism." It is introduced by two Essays, one of them on "Being and Seeing," — maintaining that the truth a man needs must be lived out and worked out with the whole soul, not merely fought for in a war of words, and with the naked understanding. Dr. Hedge, hardly inverting, however, the old Scripture saying in spirit, holds that *as a man is, so he thinketh*. His creed grows out of his character. His nature, including what birth made him and what he has made himself, determines his religion, — an argument at once for charity and for carefulness. It seems to us that philology points also to the true philosophy here. That is *believed* which is *beloved*. So that, if it may not be said that *we can believe just what we please*, it may be said that we believe what pleases us, what meets our deepest desires.

In this preliminary Essay of the First Book, Dr. Hedge already foreshadows the position of the corresponding one in Book Second, that Faith and Reason are co-ordinate, co-operative, mutually corrective faculties in religion. In practice, however, he does not forget that *the head is placed above the heart*, and he evidently aims to reach the heart through the intellect. In the higher philosophy, Reason is itself a religious faculty; and the pure and perfect Reason can hardly be conceived as without faith in a Supreme Power and Central Spirit.

In the second preliminary Essay, Dr. Hedge discusses the popular, though inaccurately expressed, distinction of natural and spiritual, eloquently arguing, as we take the liberty to state his ground, that nature is a field of the spirit, that the spiritual is a form and aspect of nature, and that the realm of nature is the realm of *grace*.

He now comes to his main subject, — God and Man, — human life and death and destiny. The first chapter is entitled "The Retreating God," or God hiding himself, as the Scripture expresses it, behind his creation, — in his very garment of light, — by his very nearness, and omnipresence, and immensity.

"The Eternal no man sees ; He modestly
Veileth Himself in His eternal laws,
Which, and not Him, the sceptic seeing, exclaims :
What need is there of God ? the universe
Is surely all-sufficient for itself.
And never did a Christian's adoration
So praise Him as this sceptic's blasphemy."

Then follows a counterpart chapter called "The Advancing God," or God gradually revealing himself, which arrives at the point that "the true revelation is internal. The only effectual knowledge of God is the private experience of the individual soul." This is one of the best discourses in the book ; and we regard it as an important supplement to the author's recent address on "Anti-Supernaturalism in the Pulpit," in which he reduces the rationalist to the sharp dilemma : "The Bible or the mathematics as the basis of preaching, — in the long run it must come to that."

Chapters Third, Fourth, and Fifth, entitled respectively "The Regent God," "The Answering God," "The Exorable God," treat of Providence and Prayer, and on the latter subject are several striking pages in which occur these sentences : "We may boldly say, that every genuine prayer affects the Deity in proportion to the faith that is in it. Every genuine prayer is a positive force in the universe of things. The Eternal Will — the axis of creation — bows and dips to human entreaty. The world of spirits, subsisting and centred in God, is moved by it as the sea is moved by whatever stirs within its depths."

Then follow chapters called "The Old Enigma" (Evil), "The Old Discord" (Sin), "The Old Fear" (Death), "The Old Hope" (Immortality), compact with fine wisdom and wholesome counsel, the sermon on Death being, perhaps, the most eloquent one to the heart in the whole volume ; and this First Book closes happily with "Freedom in Bonds," or, as we might call it, "The Law of Liberty."

The Second Book, for which the First has well prepared us, is entitled "Rational Christianity," and is introduced by that Essay on the relation of Reason to Faith to which we have already referred. The Essays on Christ which follow are eminent examples of candor and catholicity. Dr. Hedge, analogously to the suggestion in the First Book, that evil is good in the making, holds here that error is truth in

the making, and accordingly that the Trinitarian creeds were needed *in their day*; and he *seems* to think that the Athanasian, Nicene, and Chalcedonian Creeds are nearer the truth in Christology than the Unitarianism of the Church in the first century.

In the next chapter, on the "Limitation of Personality in Christ," (the first being entitled its "Culmination,") he insists that in prayer (which is the strongest test of our faith) the heart demands one supreme object, a reality undisturbed by discordant words, without "an interposed secondary person, intercepting and superseding the Supreme." In the chapter on Miracles, Dr. Hedge denies that Jesus "ever stormed the senses in order to carry the heart"; he contends that "faith is not the offspring of miracles, but miracles, of faith"; he admits that a miracle cannot be proved, but asserts that it *can* be believed; he thinks the way to prove Christianity is to practise it, and that in view of the great phenomenon of the Gospel itself, as a palpable fact, it is "a small thing" "to quarrel about the record and fight against miracles, with this miracle of all time staring us in the face."

The Essays on the Spirit, the Letter (or Form), on Saving Faith, Grace, Predestination, Immortality, Retribution, renew and carry forward in the light of Revelation and Reason the discussion of corresponding themes in the First Book as "within the bounds of Theism."

Finally, as the work began with thoughts on the influence of character in shaping the creed, followed by a defence of the *natural* as a basis of religion, so it closes with, first, an Essay on "two types" of character, the Jew and the Greek (the conservative and the inquisitive), showing the importance of their co-operation in building the house of our faith; and, secondly, with an admirable discrimination between the spurious saint of the popular religion and the genuine saint of the true religion,—the man of God, such as the faith which this book has depicted would tend to produce.

After this analysis of its contents, we need hardly repeat our opinion of the value of the book. It is a fine expression of the genius of an independent thinker, and a catholic, Christian believer. It is a timely antidote to the sophistries of the latest disparagers of the Christian faith.

21. — *Familiar Words: an Index Verborum or Quotation Handbook, with parallel Passages, of Phrases which have become imbedded in our English Tongue.* By J. HAIN FRISWELL. London: Sampson Low, Son, and Marston. 1865. 16mo. pp. 434.

IN the Preface to this volume, Mr. Friswell, in a sentence of remarkable verbal ambiguity, says, "The Editor has to return his acknowl-